

# *The Brooklyn Jewish Center Review*

*February, 1945*

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## NEWS OF THE MONTH

ANNUAL REPORT ISSUE
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# BROOKLYN JEWISH CENTER REVIEW

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No. 24

## INTELLECTUAL DISHONESTY

IN addressing the recent annual meeting of the American Jewish Committee, of which he is the President, Judge Joseph M. Proskauer made what he termed an appeal to the "Zionist friends"—whether his own friends or those of the American Jewish Committee is not clear. Judge Proskauer, in noting the need for Jewish unity of action, took occasion to deplore the "small minority of extremists" who, according to him, did not join in the spirit of this desire for unity. Protesting the love of the Committee for Eretz Israel, and comparing it in degree with the love felt for the Holy Land by Zionists, he asked: "Why, then, must you have conflict with us because we say it is inexpedient, unwise and dangerous to the safety of Palestine itself presently to go to the extreme of your demands? Why must you submerge all these practical questions, and, in the middle of a great World War, cast everything upon the hazard of the urging of your ultimate political position, which from any point of view, is at the present time academic?"

\* \* \*

It is, of course, impossible in an editorial of this length to answer completely this question, which in itself is an academic one in the sense that no answer which any Zionist can give will be acceptable to the American Jewish Committee. We can only point out for the enlightenment, if not for the acceptance of the Committee, a few salient facts. Thus, if Zionism had ever submitted itself to the test of practicality it would have died aborning. When Herzl first envisaged "Das Yudenstadt," the Sultan of Turkey ruled Palestine, and the dream *Le Shona Ha-ba B'yirushalayim* was not more than a phrase in the Passover Seder

services. Practical men scorned Herzl's statesmanship as the idealism of a visionary, and yet only half a century later Palestine is at least *pro tanto* an accomplished physical fact for a half million Jews, who might otherwise be a part of the army of the Hitlerian dead. In 1917 the Turks still ruled Palestine and the practical men sneered at the Balfour Declaration as an empty gesture in the midst of a losing war. Nevertheless, only a quarter of a century later, while we still have to press for the complete fruition of our legal rights as established in the treaty of San Remo and the Mandate, it is still true that our legal rights are there and need only a small measure of international justice to be completely observed and realized. The Committee fails to see that their doctrine of practicality involves not an urging of impractical demands but a ceding and surrender of established rights.

\* \* \*

It is a complete disservice to the Jewish cause constantly to drag in by the heels the present war. The doctrine that a Jewish Palestine will interfere with the prosecution of the war had its origin in the fertile brain of the British Tory and compliant Arab. It was manufactured solely from the fabric of intrigue, and not from the substance of reality. When Rommel's armies encamped only eighty miles from Alexandria, and every day appeared to bring nearer the Nazi conquest of Africa and the capture of the Suez Canal, the Arabs in Palestine did not revolt against British authority. Now that every Nazi has been cleared out of Africa and hundreds of thousands of Allied troops guard Palestine and its environs, we hear with sickening repetition

from the enemies of Zionism that the Jewish claim to Palestine must not be pressed because it may irritate the Arabs to the point where they will interfere with the successful conduct of the war. This is not mere foolishness. It is intellectual dishonesty. It fools no one who understands the situation, but it does, unfortunately, furnish an argument to those who otherwise would be compelled to be silent.

\* \* \*

And finally, the Committee must realize that the continued mouthing of these arguments not only damages the Jewish cause but does not add to the stature of the Committee. The specious explanations given for its withdrawal from the American Jewish Conference after the passing of the Palestine Resolution have from the beginning been lame and halting. They get no strength and no health from mere repetition. The sense of outrage created in the minds of the vast majority of American Jews by this schism grows ever more profound. If the Committee wishes to serve not only Jewry but its own interests, and if it wishes to be reinstated in the opinion of American Jewry as a responsible element in the structure of American Jewish life and activity, the sooner the Committee says *Chatosi*, the better.

— WILLIAM I. SIEGEL

### HENRIETTA SZOLD

The sad news of the death of Henrietta Szold came to us as the *Review* went to press.

In the next issue of our publication we shall pay proper tribute to this unforgettable servant and leader of our people.

We join world Israel in mourning this great loss.

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# "JUST BETWEEN OURSELVES"

"בינינו לבין עצמינו"

## An Intimate Chat Between Rabbi and Reader

### A Last Word on the Silver-Goldstein Controversy

I HAD not intended to write on the matter which forms the subject of this column. I felt, as the great majority of American Jews and Zionists feel, that it is high time for us to stop quarreling among ourselves, that certainly it is unwise to do or say anything that would encourage the continuance of a quarrel. But I am compelled to discuss it because of the material which appeared in last month's issue of our *Brooklyn Jewish Center Review*. In this issue much space—too much, in my humble opinion—was devoted to the recent controversy among the American Zionists.

The editors of the *Review*, in their desire to be objective and impartial, thought it wise to give space to the complete official statements of the leaders of both parties to the dispute, had a different view of the matter. Large portions of these statements appeared in the columns of the daily press, both English and Yiddish, and I saw no reason or advantage in repeating the arguments familiar to most of us. The editors, however, felt that there were many among our readers to whom all the details of the issues underlying the dispute were unfamiliar, and that therefore there was sufficient justification to publicize them.

But in addition to these two official statements, there appeared also an editorial, an ex-parte statement, which stressed the views of one of the controversial sides, thus helping to keep alive the issues which the vast majority of American Zionists had hoped were a thing of the past.

\* \* \*

One of the great achievements of Zionism is that it instilled among its adherents a sense of discipline. Its theory is that we Jews are a people, a people whose task it is to decide upon great issues which may bring about the ultimate solution of the Jewish problem. We have the instruments through which we register our people's will, our people's opinions. These instruments are the Zionist

Congress and the Jewish Agency, and in our country the official Zionist organizations, such as the Zionist Organization of America, the Hadassah, the Mizrachi and the Poale Zion. The officers, together with the Executive and Administrative Committees of these organizations, whom the Zionists elect, are the official representatives of the mass of Zionists and register their will and their opinion. That is the way of all democratic rule, and we Zionists always prided ourselves upon our adherence to these democratic principles. We have a right, either as individual Zionists or through our Districts, to urge any line of action which we may deem wise. But once the governing body, after due and careful deliberation, does not accept our opinion, we should—nay, we must—as disciplined Zionists, accept their decision. To keep the issue alive after our elected representatives have voted otherwise, is not the way to maintain that sense of discipline, which is the very foundation upon which all democratic proceedings rests.

\* \* \*

We have a remedy if, despite the ruling of the governing board, we still feel that our view is the correct one. We may press our claim at the next convention; we may even try to oust from office those whose opinions we do not share. But all this must be done in its time and in its place, not at a time or in a place where nothing can be achieved except to spread suspicion upon and indifference towards our entire cause and movement.

Now the recent unfortunate controversy which arose within the Zionist Emergency Council as a result of the failure of the American Congress to adopt the Palestine resolutions, was a controversy which dealt mainly with the matter of technique, or procedure, of Zionist diplomatic activity. Certain results ensued which are deplored by all Zionists. But the various governing agencies, after many meetings and much discussion, gave their final decisions. And the Adminis-

trative Committee, which is the supreme body of the Zionist Organization between Conventions, after an all day session, ratified, by a vote of 74 to 23, the action both of its Executive Committee and of the Emergency Council. That should have ended all discussion of the controversy. If we still feel that the majority was wrong, we should wait until the next convention and press, if we can, a reconsideration of the issue. But until then, nothing ought to be done to keep the fires of controversy burning and thus prevent the accomplishment of the great work which is before us. To keep heaping coals upon the dying embers is not doing Zionism or the Zionist Organization a service.

\* \* \*

It is to the credit of Dr. Abba H. Silver, and it proves his loyalty to Zionist discipline, that immediately upon his resignation as Co-Chairman and as Chairman of the Executive, he announced his intention of remaining a member of the Emergency Zionist Council, and of helping its work. It is to the credit, also, of the Poale Zion that although many of its delegates were in what was termed the "Silver Camp," they not only accepted the vote of the majority, but its leading representative, Chaim Greenberg, became the new Chairman of the Executive of the Emergency Council. Similarly, the Mizrachi, which also was in the "Silver Camp," decided after issuing a statement of its views, to remain in and to continue to work with the Emergency Council. Even the Yiddish press, which before the meeting of the Administrative Committee, loudly and continuously espoused the cause of the "Silverites," accepted the decision of the large majority as final, and only occasionally and weakly referred to the incident. That speaks volumes for the sense of discipline which Zionists have developed, and is a cause for great commendation. Let all of us then follow this example. Much could have been accomplished in the many weeks spent on this dispute. There is so much that needs to be done. The membership must be enlarged, if the Organization is to speak for American Jewry. The work in the field education, in winning our youth to the Zionist ideal, in spreading a knowledge of Zionism among our non-Jewish neighbors—all this must be done. There is much political work necessary, partic-

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**I**N the month of Adar, the twelfth month of the Jewish calendar, Purim is celebrated. Purim is the festival of merriment, a Jewish bacchanal. Ralu, an outstanding Babylonian Amora of the fourth century, remarked: "A man is under obligation to become intoxicated on Purim so that he be unable to differentiate between cursed be Haman and blessed be Mordecai." This may be an exaggeration, but probably reflects the manner in which Purim was celebrated by Babylonian Jewry.

The name Purim is the plural of "Pur," meaning lot. This explanation is given in Esther, 9, 26—"Therefore did they call these days Purim after the word Pur." In Esther, 3, 4, there is the account of Haman's plans to exterminate the Jews. We are told that Haman cast lots to determine the date for their massacre.

The characteristic ritual of Purim is the reading of the Megilla, Esther. Megilla means scroll, the reading of the book of Esther being from a parchment scroll. There are five small books of the bible known as Megilloth, the plural of Megilla. They are Esther, the Song of Songs, Ruth, Lamentations, and Ecclesiastes. Esther is read on Purim, the Song of Songs on Passover, Ruth on Shevuoth, Lamentations on Tisha b'Ab, and Ecclesiastes on Succoth. The last four have but a slight relation to the season or to the festival when they are read, but this is not the case with Esther. It tells the story and gives the reason for the celebration of Purim.

The story of the Book of Esther is strange and romantic, and reminds one of the Arabian Nights. There is King Ahaseurns (perhaps Xerxes of the Greeks), ruler of the vast Persian Empire, an irascible monarch addicted to drunkenness. There is the beautiful Queen Esther, regal and reserved, though risen from the ranks of her Jewish people. There is Mordecai, the Jew, proud and diplomatic. There is the haughty Haman, prepared to destroy an entire nation because of a snub. The great French dramatist, Racine, made this tale into a play. It was translated into Hebrew by the famous Rabbi S. L. Rappaport, of Tarnopol and Prague, in the early 19th century.

The historicity of this book has been

## THE STORY OF THE TWELFTH MONTH—PURIM

By DR. E. N. RABINOWITZ

put to question. In fact, the majority of critics and students of the Scriptures doubt its veracity. Despite the attempt of the late Professor Hoehaus, of the Jewish Theological Seminary, to bolster the validity of the story, there are many insurmountable obstacles to its acceptance. For example, Esther, 2, 6, describes Mordecai as being a refugee from Judea, exiled by King Nebuchadnezzar when he carried off the first batch of captives with King Jehoniah, of Judea, in 598 B.C. But the events recorded in the Book of Esther occurred approximately in the year 480-482 B.C., or even later. This would make the age of Mordecai over 200 years.

However, this does not mean that the events in Esther are all fictional. There is no doubt that some calamities threatened Israel during the Persian period. The author of the story undoubtedly romanticized episodes in Jewish life, much in the manner that Sir Walter Scott described Scottish history in his novels.

The fact that the names of the hero and heroine of the Book of Esther do not bear Hebrew names but Hebraized Babylonian names does not preclude their true Jewishness. Mordecai is a Hebraized form of Marduck, the Babylonian deity, and Esther a Hebraized form of Ishtar, the Babylonian goddess corresponding to the Greek Venus. The Rabbis, of course, associate the name Esther with the Hebrew "Mesaseth," the secretive one, referring to her ability to keep silent in regard to her nationality. One Rabbi even relates the name to Istahar (Ishtar), by which she was known among the Gentiles, comparing her to the planet Venus because of her brilliant beauty (Megilla 13a). Esther's Hebrew name seems to have been Hadassah (Myrtle). The name Mordecai was probably not uncommon among Jews of the Persian period. In Ezra, 2, 2, a Mordecai is mentioned as one of the followers of Zernbabel on his attempted restoration of the Jewish Commonwealth in 537 B.C. The Babylonian influence was strong in the Persian Empire among the Mesopotamian Jews. Later, during the Greek and Ro-

man epochs, it was common to adopt names of non-Hebraic origin. Hyrcanus and Antigonus, purely Greek names, seem to have been as common among the Jews as Abraham or Joseph. In modern times, our children bear names of eclectic origin—Greek, Roman, Teutonic.

How much is the Book of Esther a religious work? From a mere reading of it, one does not obtain an impression of spirituality. It has even been noted by some Rabbinic authorities that not once is the divine name mentioned in its ten chapters, though there was much opportunity to magnify God's name.

In the Talmud, the question of the book's spirituality is raised but not expressed. The Tanaim of the first and second century make a special effort to find in the text reasons why it should be considered a divinely inspired document. This points to the possibility that even at this late date, its religious character was not entirely acceptable. However, some Mediaeval Rabbinic scholars explained the absence of God's name in a somewhat far-fetched manner. The Maharil (R. Jacob b. Moses Halevi Molin, of Mayence, Germany, 1361-1428), explains this omission by the fact that the document was written in Persian. Therefore, there was fear of the desecration of God's name by the Heathens.

A similar explanation is found by the Taz (R. David b. Semmel, of Lemberg, 1586-1667), in the name of R. Mordecai b. Hillel, of Nirenberg, 13th century.

It is interesting to note that Josephus, the most prominent Jewish historian of the ancient world, in his description of the events of this period, stresses the intervention of Providence in the miraculous escape of the Jewish people from utter destruction. He emphasizes that the feud between Mordecai and Haman was an ancient one. Haman's hatred stemmed from the fact that he was a descendant of the Amalekites, the traditional enemies of the Jews. The Amalekites were the first to attack the Israelites in the early days of their journey



through the wilderness, subsequent to their departure from Egypt. The execution of the Amalekites is enjoined in Deuteronomy, 25, 17-19. In the Book of Samuels I, 15, 1-3, the prophet Samuel orders King Saul to carry out the word of God to destroy completely the tribe of the Amalekites. In the Targum Sheni, an Aramaic Midrash to Esther, the genealogy of Haman is traced to Agag, king of the Amalekites, and the genealogy of Mordecai to Kish, father of King Saul.

The Book of Esther is not the only one of its kind. A similar story is found in the short Apocryphal book of Judith and Holofernes. Through the pious and beautiful Judith, the Jews are saved from destruction at the hand of Holofernes, general of Nebuchadnezzar, here called King of Assyria. The events described in this book may be partly true despite its many inconsistencies. Nebuchadnezzar was King of Babylonia, not Assyria. Holofernes was a historic character, but lived many years after Nebuchadnezzar. In like manner, the Book of Esther may be based on something that actually happened. But the writer depended on his imaginations more than on actuality.

When Esther was accepted into the canon of the Holy Scriptures is uncertain. Josephus, who lived in the first and second century, accepts the story and narrates it with but slight variations. Josephus also accepted unquestionably the observance of Purim. Yet at a much later date, the Palestinian Amoraim, of the third century, found it necessary to explain the legality of the establishment of the Purim festival. There must have been doubts in the minds of some Palestinians even then. But, of course, there was no question as to the recognition of the Book of Esther as a holy work.

The time of the composition of the Book of Esther is a matter of speculation. A Tanaic quotation in Talmud Baba Bathra states that the Men of Great Assembly wrote Esther. This, if true, places the composition of the Book of Esther somewhere between 450 and 200 B.C. Some scholars, especially Christian, place its composition at a later date. Professor Hanft believes it was written in approximately 150 B.C.

It is possible, however, that some late winter festival resembling Purim was celebrated and accepted long before the

composition of the Book of Esther. To attempt to decide upon the origin of such a festival would be only speculation. The fact remains that Purim has been celebrated for centuries, and is still celebrated wherever there are Jews.

The Book of Esther may be secular. Judaism however, gives a religious tone to everything connected with it. The Purim ritual is, on the whole, a week-day ritual. In the silent prayer, "Al Hinesin" is included just as it is on Chanukah. This is a very old prayer found in the Seder R. Amram Gaon (9th century C.E. and the Mahzor Vitri of R. Simcha a pupil of Rashi in the 11th and 12th century). This prayer is also inserted in the Grace after Meal.

The Megilla is read both in the evening and in the morning. Its reading is permissible all night and all day. The outline for the practices on Purim are given as early as the 8th century by Yehudai Gaon, and quoted in the Mahzor Vitri. The reading of the Megilla is preceded by three benedictions, and is followed by one blessing, whose composition is attributed to the Men of the Great Synagogue, 450-200 B.C. This is an overstatement, and refers only to its antiquity. This final prayer is followed by a liturgical poem, recited in the Ashkenazic rite but not in the Sephardic or Italian. The conclusion of this poem is the "Shoshamath Y'aakov," set to music and chanted in some synagogues. In some rites only the "Aur Haman" and "Bouch Mordecai" are recited. In the Sephardic synagogues, a poem composed by the celebrated Abraham ibn Ezra, 1092-1187, is read after the Megilla. This poem, too, is printed in the Mahzor Vitri.

The regulations for the writing of the Megilla as a religious object is found in the M. Megilla I, 1, and further expounded in Meg. 18b and 19a. Further regulations are found in the codes. The scroll must be of parchment or vellum, and must be written with ink and not with various dyes. It must not be written on paper if it is to be used for public reading.

The Purim morning service is the ordinary week-day service with the addition of some passages inserted in the Amida known as the "Krovotz" of Purim. They consist of short verses by the early Pintest R. Eleazer Kalir, probably

a Palestinian of the 8th or 9th century. These verses refer to the incidents and events as told in "Megillath Esther." On Purim morning three persons are called to the Torah. The Pentateuchal portion is the passage of Ex. 17, 8-16, dealing with the war of the Amalekites: "And Amalek came and waged war with Israel at Rephidim."

The custom of noise-making at the mention of Haman's name seems to be an old one. In the Talmud we are told to pay special attention to the word of the Megilla, and this indicates that there was a tendency to interruption. In mediaeval days, encouragement was given to the practice, but it is required that the reader of the Megilla stop and wait until the noise subsides.

Besides this "beating" of Haman, there were other methods for reviling him. In some places, an effigy of Haman was hanged in public, then burnt. The hanging of Haman brought about much protestation from the Christian neighbors, who interpreted it as an attempt to ridicule the Christian Savior. This led to assault and riot, and the "execution" had to be abandoned. Another practice to which some Jews resorted to express their contempt for Haman and his brood was to make wax figures of Haman, his wife, his sons and to burn them in the synagogue. This method, also, had to be given up because of Christian resentment after it had caused much trouble in the city of Frankfort-am-Main, Germany.

Purim is, rightly speaking, a secular festival, and its celebration is not so much centered in the synagogue but in the home and in the street. At the present time, the Purim carnival of Tel Aviv is one of the finest examples of a public pageant. But even in olden days, in the restricted ghettos of Eastern Europe, the Purim mask and the pageant were known. Masquerading of both men and boys was a familiar amusement. The Masqueraders would visit the homes, especially of the more well-to-do, give an exhibition of their talents and receive their Purim gifts.

A favorite presentation was the Purim King or the Purim Rabbi. The Purim Rabbi was chosen from the ranks of the "Bachurim," the students of the Yeshivah. The display was presented, generally, in the Beth-Hamidrash. The re-

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**G**EORGE WASHINGTON had very few contacts with Jews prior to the Revolutionary War. Most of the Jews of his native Virginia were of the middle class, and they played no conspicuous part in the civic life of the colony. Not until 1758 do we find Washington coming in direct contact with Jews. In that year, when he re-organized the troops, a Jew, David Franks, of Philadelphia, was the purveyor of supplies for the Virginian companies, and as such carried on active dealings with him during the early campaigns.

When the Revolutionary War broke out most of the Jews cast their lot with the colonists and performed useful services both by serving in the army and by giving liberally of their means to sustain the Revolutionary cause. George Washington, as Commander-in-Chief, had direct relationships with some of the leading Jews. Two Jewish officers, Major Benjamin Nones and Colonel Isaac Franks, served on his staff, while Philip Moses Russel was with Washington as surgeon at Valley Forge. The relationship between Washington and Haym Salomon has long been a subject for discussion. No definite data is available, except the records of contributions made by Salomon to Washington's army.

After the inauguration of Washington as the first President of the United States, the Jewish congregations were among the first to express their congratulations and assurances of their support. He received letters from the Jewish congregations in Newport, New York, Savannah, Richmond and Charleston. When he visited Newport in the fall of 1790, he was formally addressed by Moses Seixas on behalf of the Newport Jewish Community. "Sir," wrote Seixas to President Washington, "permit the children of the Stock of Abraham to approach you with the most cordial affection and esteem for your person and merit and to join our fellow citizens in welcoming you to Newport. . . . For all the blessings of civil and religious liberty which we enjoy under an equal and benign administration, we desire to send up thanks to . . . the great Preserver of men, beseeching him that the angel who conducted our forefathers through the wilderness into the Promised Land may graciously conduct you through all the difficulties and dangers of the mortal life."

## WASHINGTON AND THE JEWS

By LEO SHPALL

Greatly moved by this welcome, George Washington addressed the following historic letter to the Newport Jewish community:

"Gentlemen.

"While I have received, with much satisfaction, your address, replete with expressions of affection and esteem, I rejoice in the opportunity of assuring you, that I shall always retain a grateful remembrance of the cordial welcome I experienced on my visit to Newport, from all classes of Citizens.

"The reflection on the days of difficulty and danger which are past is rendered the more sweet from the consciousness that they are succeeded by days of uncommon prosperity and security. If we have wisdom to make the best use of the advantages with which we are now favored, we cannot fail, under the just administration of a good government, to become a great and a happy people.

"The Citizens of the United States of America have the right to applaud themselves for having given to mankind examples of an enlarged and liberal policy: a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of as if it was by the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights. For happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens, in giving it on all occasions their effectual support.

"It would be inconsistent with the frankness of my character not to avow that I am pleased with your favorable opinion of my Administration, and fervent wishes of my felicity.

"May the children of the Stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other Inhabitants, while everyone shall sit in safety under his own Vine and Figtree, and there shall be none to

make him afraid. May the father of all mercies scatter light and not darkness in our paths, and make us all in our several vocations useful here, and, in his own due time and way everlastingly happy.

"Go. Washington."

The Jews of this country now felt that the theory of equality propagated in many European countries had become a reality in the United States. The freedom given to the Jews gave them the courage to progress, do their share to make this land the great country it is today.

### Letter from Ada Jackson

*The following letter was received by Mark Soliterman from the author of the noted book-length poem, "Behold the Jew," which he reviewed in this publication several months ago.*

I AM greatly moved by your letter, and your review of "Behold the Jew." I have had very many reviews, and many kind and understanding things have been said. But of them all you alone have seen my line of thought . . . in entirety. Thank you from my heart.

I think you overpraise me. . . . I am a very ordinary person who cannot look on cruelty and keep silence. That is all.

I hope to have helped a little.

I believe the conscience of the world is at last awake. We have to keep it awake. For there can be no civilization where there is prejudice and intolerance. It is an uphill climb . . . and the way is dark. But I believe we approach the morning. It is at once my faith and my prayer.

ADA JACKSON

May I say how very much I like the *Brooklyn Jewish Center Review*? Dignified and informative . . . a splendid expression of a great movement.

Brooklyn Jewish Center Review



*Possessed of vast knowledge, Mr. Pearlroth is especially fascinated by the origins of Jewish names. The Review is happy to publish this collection of probings into the often strange and always colorful history of our cognomens.—The Editors.*

## WHAT DOES YOUR NAME MEAN?

By N. PEARLROTH

First of a Series by the Research Expert for  
"Believe It or Not" Ripley

I AM fascinated by names. Often when I catch a new name I completely ignore its bearer and it seems as if an historical incident were recreated for my personal benefit. The other day I was trying to recall a name. By way of mnemonic aid I continued to read my newspaper, and came across a Russian war communique. And that's where I found a clue to the missing name. Among the cities captured by the Russian armies that morning (Jan. 28) was one named Levoca. But surely, you will object, no man can be named Levoca. You are right. To arrive at the name it was necessary for me to reconstruct the history of that city. Levoca, now part of Czechoslovakia, formerly belonged to Poland. Its Polish name was Lewkowice, pronounced Lefkovitze. There I had the name—Lefkovitze. The first bearer of that name had been a native of Levoca.

The chief category of names is derived from the native town of your first ancestor who assumed a family name. Names in this class are Wiener (from Vienna), Pariser (Paris), Lemberger (Lemberg), Krakauer (Cracow) Grodner (Grodno), Berliner (Berlin). The very common name of Shapiro—or Spira, Schapiro, Safier, etc., is derived from the Palatine city of Speyr, the oldest Jewish settlement in Central Europe. In the 6th century, when a sizable Jewish community settled in Speyr, the town's name was Spira. This category can also be extended to include Rappaport, a name created by the famous 16th century Rabbi, Menaheem Abraham Rapa, from the Italian *rapa*, turnip, and the name of his native town, Porta, near Verona.

A second category is the occupational one. I have a friend whose name is Feitler. His name means "Shirt Man," and was first assumed by a village peddler whose specialty was shirts. To this class belong names like Schlesinger (Silesian), and Greenberger (native of Greenberg, Silesia). Those who first assumed these two names were not natives of the two

localities. The names mean that their owners were engaged in the business of selling Silesian linen, which in the 18th century was the finest in the world. Another occupational name is Kreisler (sometimes spelled Chrysler). The man who first bore it was a Feather Curler, that is, he prepared the feathers both for millinery and featherbed use. Kruger was first taken by a man who dispensed wine in a country inn—*krug* meaning a pitcher. Schroeder means butcher. But don't conclude that if a man's name is Muller, or Moeller, his agnate must have been the operator of a saw or flour mill. It is much more likely that he was a Jewish *mobel*.

A little more difficult are the occupational names contracted into versions of initials only. Such a name is Schoen, which has nothing to do with the German word meaning beautiful. Schoen as a name represents the initials of the Hebrew "SHuliah Neeman," "a trustworthy messenger," a title borne by the secretary of the Jewish Community. A similar name is Schatz, consisting of the combined initials of SHuliah TZibur, the official title of a Cantor.

Veritable princely names in this category are Katz and Segal. Both have a great age and belong to the oldest family names in existence. Katz was a name borne by no less a patriarch than Aaron, the brother of Moses, and meant that he was a *Kohen Tzedek*, a true priest. Segal, or Siegel, signifies "Prince of the Levites," and means that the bearer is a descendant of the tribe of Levi. Katz has the same significance as Kohen, the Polish Kaplan and the Italian Sacerdote. Segal has the same meaning as Levy (or Weil, which is merely a transposition of the German "Lewi").

The next category truly delights me. These are names bearing a romantic and historical association. They include Shalit, Heidt, Bash, Spanier, Shack, Shick, Saks and others.

Shalit resembles a Hebrew word mean-

ing "a ruler." But the name really has two meanings. In the olden days it was customary in addressing a superior, either in a worldly or religious sense, to append to the form of address the word "Shalit," representing the initials of the Hebrew sentence, "SHeiyhye L'orekh Yomin Tovim. In time this sentence became a sort of attribute of respectability, until its initials were adopted as a family surname. However, in some cases the name has been traced to a delightful Jewish Sabbath dish called "Shalet," which every Jewish child brought up in Eastern Europe will recall with relish. I have found the same dish in Spain under the name of "Chuleta."

"Heidt" harks back to the days when Germany was, as today, the most anti-Semitic country in the world. It stained itself with the blood of Jewish thousands even in the Middle Ages. The children of the slain were given the name of Heidt, which is formed of the Hebrew initials of an invocation reading "May God avenge their blood."

### "NO INNOCENTS IN GERMANY" NAZIS ADMIT

ALL Germans are guilty of participating in the carrying out of anti-Jewish measures, the *Schwarze Korps*, official organ of the Gestapo, declared in chiding Germans who profess "innocence" in the hope of escaping Allied punishment.

The Nazi paper asserts that there is not a single German who had any scruples against the Aryanization of Jewish enterprises. "There are no 'innocents' in Germany," the article stated, adding that these Germans now professing to be "innocent lambs" never did anything against the Nazi regime. "The difference between them and the others is that they merely picked the best bits, but did not want to share the risks," the paper concluded.



# NEWS OF THE MONTH

**D**R. Sterling Nead, president-elect of the American Dental Association, disavowed the reports by Dr. Harlan H. Horner, head of the Dental Education Council of the A.D.A., advocating "racial quotas" in dental colleges, and declared that Dr. Horner's statements did not reflect the sentiments of the A.D.A.

Dr. Spear's statement climaxed a nation-wide controversy aroused by the revelation that Dr. Horner, in reports to the House Committee on Education, Columbia University and New York University, had criticized the racial "imbalance" in the last two institutions and suggested that a quota policy be adopted for students based on racial origin.

Dr. Nead predicted that the trustees of the A.D.A. would reject the Horner recommendations and other sources declared that Horner, himself, was likely to be relieved of his post.

The first inkling of Horner's activities was the publication in the *Journal of Dental Education* of an article embodying his recommendations. Further investigation disclosed that he had studied the composition of the student body at the Columbia School of Dental and Oral Surgery and recommended that racial quotas be established, and that he had submitted a similar recommendation for all dental schools throughout the country to the House Committee on Education.

The Anti-Defamation League of B'nai B'rith then revealed that a similar report had been made to New York University. Officers of both institutions denied that they were planning to accept the Horner proposals and pointed out that they were bound by charter to accept students without consideration of race or religion. Students in both colleges protested against introduction of a quota system.

The report submitted to the Education Committee of the House of Representatives, which was essentially the same as those submitted to Columbia and N.Y.U. stated:

"The racial and geographical imbalance in the entire enrollment in the dental schools presents a more difficult problem. The accompanying outline map of the United States shows the state of residence of the 9,014 undergraduates enrolled in the thirty-nine dental schools as of October 15, 1943. It will be observed the 2,170 students, or 24 per cent, were residents of New York and New Jersey. These students are largely of foreign extraction and belong mainly to one racial group. They come principally from the metropolitan area in and around New York City. So far as they are confined to one racial group they claim admission to dental study far in excess of the ratio of the entire population of their group to the population of the nation. . . .

"The council believes that determined effort should be made on a national scale to counteract the trend toward marked racial and geographical imbalance in the entire group of dental students and to elevate the broad common level of the intellectual capacity and fitness of the applicants for admission to dental study. A system of undergraduate scholarships, provided by continuing Federal subsidy, on a pro-rata basis to the approved schools, granted upon merit and limited in each case to the natural recruiting territory of the school, would, the council believes, be of immense help in the gaining of this desirable end."

Dr. Horner is not a dentist. He was engaged by the Council on Education as an educational expert in 1940. Before that time he had been associated with the State Department of Education for nine years before joining the dental council. The significance of the recommendations of the council was further emphasized by Dr. Horner, who explained that the council is a standing committee of the American Dental Association which has authority to grade dental schools and place them on approved or disapproved lists. These have national recognition.

Its recommendations, therefore, are highly respected.

☆

AN attack upon Jews was made in the House of Representatives by Rep. John Rankin, Mississippi Democrat, in connection with the furor aroused by the Dental Education Council report.

Following a statement on the floor by Rep. Emanuel Celler, New York Democrat, who assailed the American Dental Association for "undermining the Bill of Rights," Rankin said: "I am getting tired of the gentleman from New York raising the Jewish question in the House and then jumping on every man who says anything about it. Why attack the American Dental Association? That organization had the right to do. I wonder if the gentleman knew that 90 per cent of the doctors who get on the Civil Service roll are Jews, and 60 per cent of the ones we are compelled to accept in our veterans' hospitals are Jews. Remember that the white Gentiles of this country also have some rights."

Mr. Celler contended that he had not raised the Jewish question and that the Southerner's statements were "false, unfair and outrageous."

☆

BRITISH and Jewish authoritative quarters in Palestine say that there is no truth in the report published by the *London Daily Sketch* that the British Government is planning to dig a canal from the Mediterranean to the Red Sea through Palestine.

Experts ridiculed the plan, pointing out that such a canal would wash out the immense mineral treasures of the Dead Sea. They also pointed out that it would inevitably result in inundation of the Jordan Valley and Lake Galilee, both of which are of the highest religious and agricultural value. The only sound plan along these lines is the one advanced by Walter C. Lowdermilk, U. S. Government expert, but even realization of the Lowdermilk plan is far in the future, it was emphasized.

☆

MILITARY police clamped down a rigid curfew on the southern section of Tel Aviv. Raiding parties searched houses and apartments and took their occupants to police stations for investigation.

In Jerusalem it was announced that all police cars in the country will be equipped with radio apparatus enabling them to be

in direct contact with headquarters at all times.

Addressing a press conference here, John V. M. Shaw, Chief Secretary of the Palestine Government, disclosed that 899 terrorist suspects have been seized since the current outbreaks began. Of these, 279 were sent to Eritrea, and later transferred to the Sudan; 266 are still confined in the Latrun Detention Camp here and about 400 have been released.

Meanwhile families of the 279 detained in the Sudan picketed the meeting place of the Jewish National Council, demanding release of the internees. The demonstration was generally peaceful, although a few doors in the Council's premises were kicked in by impatient picketers.

☆

THE Central Jewish Committee in Lublin, Poland, sent representatives to various parts of newly-liberated Polish territory to register the surviving Jews and to provide immediate relief for them.

At the same time, it was revealed here that some of the Jewish children in the Warsaw ghetto who were given shelter by Christians refuse to return to their parents because they are Jews. These children do not recognize their parents, since they have not seen them for several years.

The Central Jewish Committee has established that all Jews in Kielce were murdered by the Germans prior to their retreat from the city. In the town of Ostrowiec only 26 Jews remain alive.

☆

THE French Government acted to protect Jewish property seized under Vichy legislation by establishing a service to control the administrators and liquidators and by defining their responsibility and limiting their compensation.

The decree, which appears in the *Journal Officiel*, is signed by Gen. De Gaulle and the Ministers of Finance and Justice. It is restricted to safeguarding several thousand former Jewish businesses and properties which are still in the hands of administrators or liquidators named by Vichy's Commissariat for Jewish Affairs or confirmed as managers under the ordinance of November 14, which covered the question of confiscated Jewish property. It does not deal with the question of restitution, which will be handled in

an ordinance presently under study by the Government.

☆

THE city of Jerusalem and its environs presented a rare picture of snow and ice following a snowfall preceded by storm and rain.

Residents of Jerusalem, who seldom see snow, awoke one morning to find the roofs of their houses, of towers and mosques, covered with a thick layer of snow, while the entire road from Hebron to Ramallah was made entirely impassable by flood waters, compelling the High Commissioner to interrupt his tour of Northern Palestine.

☆

ABOUT 3,000 Jews are among the 30,000 surviving men and women of Warsaw.

The plight of these Jews baffles description and their number is increasing as Jewish survivors arrive from neighboring townships. A local Jewish committee is functioning, and is doing its best to provide food for the needy Jews from the 124 soup kitchens which have been established to feed the hungry population. Most of these kitchens are located in the Praga section of Warsaw.

All houses in the ghetto are leveled to the ground. Not a single synagogue building remains in the city. No trace is left of any of the streets which were thickly populated with Jews in pre-war time and which were formed into a ghetto soon after the occupation of the city.

## ESCAPE FROM HIMMLER

ONE of the most fantastic feats of rescue of Jewish internees from German concentration camps has been accomplished by a group of twenty orthodox Swiss Jews who sent Jean M. Musy, a former member of the Swiss Federal Council, to Gestapo chief Heinrich Himmler to negotiate with him concerning the fate of Jews remaining in Germany.

As a result, a group of 1,200 Jews released from the concentration camp in Theresienstadt arrived in Switzerland from Germany, and 540 more are expected. The release of these internees is considered a very important achievement.

Addressing a press conference in Gen-

Of the 250,000 Jews who resided in Lodz before the war, and the tens of thousands who were sent here from all parts of occupied Europe, only 800 survive. The Germans sent almost 70,000 Jews from Lodz to the death camp of Oswiecim since last August, when the Red Army broke through to the Vistula River. When deportations were no longer possible, the Gestapo murdered Jews in the ghetto itself. As late as January 16, when Russian tanks were already breaking into the outskirts of the city, the last batch of victims were machine-gunned in the Jewish cemetery after being forced to dig their own graves.

Dr. Albert Mazur, a Jewish eye-ear-and-nose specialist, disclosed details of the five-year martyrdom suffered by the Jews of Lodz. The doctor is the only Jewish physician alive in Lodz. Aside from the deportations and massacres, which resulted in the death of more than a quarter of a million Jews during the Nazi occupation, about 70,000 died from tuberculosis induced by malnutrition, inadequate shelter and clothing and mistreatment, he revealed.

Dr. Mazur revealed that "in my five years in the ghetto I never heard a single kind word from any German, whether a Gestapo man, a member of the S.S. or ordinary soldier." The chief of the ghetto administration, he said, was a Herr Bibow, "an out-and-out sadist," who took special delight in stripping and torturing young Jewish girls. The Gestapo chief

eva, Swiss Minister of Justice Eduard von Steiger said that it is hoped that henceforth regular transports of Jews from Germany will arrive in Switzerland. All the arrivals, he declared, will be placed in refugee camps in Switzerland and will be obliged to leave the country at the earliest possible date.

About one-half of the 1,200 Jews from Theresienstadt are natives of Holland who were deported by the Germans from Amsterdam and other Dutch cities. There are also 58 children under the age of 12 in the group. The remainder are Jews from Germany and Czechoslovakia. The additional 540 Jews are deportees from France.



in Lodz, who supervised the deportations, was named Bradfish.

The Lodz Jews were also subjected to mistreatment and humiliation by the new German settlers who came here after the city was occupied in 1939, Dr. Mazur said. Many of these are still here, having been abandoned by the retreating Wehrmacht. They spend their time frantically making the rounds of such men as Dr. Mazur and non-Jewish Poles, imploring them to sign affidavits attesting to their good nature and the fact that they did not ill-treat anybody.

Dr. Mazur described the last days of the ghetto, when the Germans were getting ready to abandon the city. When the present Red Army offensive began, he said, the few remaining Jews made preparations to avoid being murdered at the last minute. Women and children moved to dugouts secretly prepared in advance and stocked with food and water. Some of these hiding places were located in the Jewish cemetery, which was within the ghetto confines. German panic and demoralization facilitated the work.

After the fall of Radom, when the panic neared its height, all the men who were able to avoid detection also repaired to these dugouts, or hid in the attics of their houses. Those who could not hide because of the nature of their work were rounded up and taken to the Jewish cemetery. On the morning of January 16, Dr. Mazur heard the sound of machine-guns. This was the massacre of the last batch of ghetto inhabitants.

Dr. Mazur, who had been able to secrete himself in the hospital because of his work, succeeded in reaching the cemetery where his family—his wife, son and daughter—were hiding. From here they saw the first Soviet tanks tearing past the ghetto into the center of the city. They rushed out and embraced their liberators.

☆

THE United States Government intends that Axis crimes against their own nationals, such as the Jewish minority in Germany, shall be punished, it was indicated in a statement made by Acting Secretary of State Joseph C. Grew.

Earlier, Brigadier-General William A. O'Dwyer, newly appointed director of the War Refugee Board, said that he intended to press for action by the

## WORSHIPPING IN INDIA

A Letter from Corp. Lazar E. Levinthal

**T**HIS morning I got up a bit earlier, and went into town for the civilian services. They start at about seven. I arrived at eight and Chaplain Seligson was already there. Now I'm at his office and relaxing until noon, when I will be his guest at Lady Ezra's for lunch. She has a tremendous "Open House" affair on Wednesday afternoons for everyone in the Allied armed forces; but her Saturday lunches I imagine will be somewhat more "personal."

The services were very much like those we have at home except for a number of rituals we don't observe, and they throw in a few customs that are different. When you enter, there's a pitcher of water and a bowl for you to rinse your hands. A towel on a rack stands besides it. Of course, the pitcher is a silver one, with a lot of fine work to embellish it. The *chazan* stands in the center pulpit, facing another pulpit and the Torah Ark. He reads Hebrew with a kind of Arabic pronunciation, so it's very difficult to follow. They have *Duchanin* not once, but twice—during the *Shacharith* and during *Musaff*. Oh yes, they wear *Talisim* just like ours, and I noticed quite a few *Talis* bags similar to the blue one with the embroidery that you gave me for my Bar Mitzvah. The skull caps seem to be of a Chinese type. The men (only one woman was present, and she was up in the balcony) are not "black" but look like men back home except that they may be wearing a sun helmet or a fez. Most of them however, wear regular felt hats. They

speak English just as the Indians do—very quickly and with a sort of sing-song. Hindustani is their native tongue. During the reading of the Torah a man poured rose-water into everyone's hands. By the way, the Torah Ark is filled with Torahs, each donated by the family of a deceased member. It is turned to the portion of the Torah for the week in which the person died, and they use the Torah on that portion each year. The Torahs are encased in a silvery container that looks like a 75 mm. shell, but with all sorts of hand-made embellishments. When they open the Ark to replace the Torahs, all the men line up and the Reader walks by them, giving each a chance to kiss the Torah with their *Talisim*.

By 9:30 the service was over, with not one familiar hymn to remind me of home. They don't sing much at all. The only song they sang was a song of welcome to a young man who had been away and now had an *Aliya*. It was a Hebrew song, but I couldn't make it out. Chaplain Seligson kept pointing out and explaining all the interesting oddities of the service, such as auctioning of next week's *Maftir*. Regular *Aliyas* are free, but a *Maftir* may cost a few rupees, depending on the demand. The auction really reminded me of the radio Lucky Strike show with its familiar "Sold American!"

But sure enjoyed the service. Now you can picture me all the easier on Friday evenings from 7:30 to 8:30 (9-11 A.M. Friday) your time.

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United Nations War Crimes Commission on crimes committed by the Axis nations against their nationals.

In London, the Under-Secretary of the Foreign Office, Richard K. Law, said that the British Government will do its utmost to insure the punishment of Nazis guilty of the mistreatment and murder of Germans.

☆

THE re-opening of the Rabbinical College in Rome, did not take place because of lack of students. It appears that former students of the college, which was closed by Mussolini, are scattered throughout the country and cannot be

brought to Rome, and with most of the Jews in Italy preoccupied with the struggle to live, it is hard to get young men able to take up the task of rebuilding Jewish cultural and religious institutions.

☆

APPROXIMATELY 100,000 Jews have survived in the part of Hungary liberated by the Russian Army, it was reported. The report stated that Dr. Gabor Lengyl, president of the Zionist Organization in Hungary, addressing a session of the Hungarian Provisional National Assembly, estimated that at the moment

[Continued on page 23]

# BROOKLYN JEWISH CENTER ACTIVITIES

## ANNUAL CENTER MEETING IMPRESSIVE EVENT

### Holy Scrolls Presented to French Jewry

**D**ESPITE the inclement weather a large number of our members attended the annual meeting of the Brooklyn Jewish Center on Thursday evening, January 25th. Following a brief report by Mrs. Isador Lowenfeld, President of the Sisterhood, reviewing the organization's activities, our President, Judge Emanuel Greenberg, presented his annual message, printed elsewhere in this issue. Rabbi Levinthal conducted the special services in memory of the members who departed during the past year. He was assisted by Rev. Meyer Rogoff, in the absence of our Cantor, Rev. Rubin Tucker.

Mr. Samuel Lemberg, chairman of the Nominating Committee, presented the list of officers, members of the Board of Trustees and Governing Board. The recommendations of the committee were unanimously voted upon by the membership. Rabbi Levinthal then installed all the newly elected officers and members of the two boards.

A feature of the evening was the presentation of two Holy Scrolls to the representative of French Jewry now in this country. Judge Greenberg announced that at a recent joint meeting of the Board of Trustees and the Governing Board it was decided that, in answer to an appeal from the United Synagogue of America and the Rabbinical Assembly, the Center present two of its own Sifre Torah to the liberated Jewish communities of Europe. In addition, a fund was raised which has enabled the Center to purchase additional three scrolls, making a total of five Sifre Torah to be presented to these communities through the Joint Distribution Committee.

The two Scrolls were brought in by Messrs. Abraham Ginsburg and Morris D. Wender, Chairman and Vice-chairman of the Religious Service Committee. In making the presentation to Rabbi Simon

Langer, the representative of French Jewry, Rabbi Levinthal said: "American Jewry is proud of the role it has played in helping to preserve Jewish life, ravaged by the cruelties of the Nazis. They now want to have a share in rebuilding the spiritual life of the Jew, equally ravaged by the same cruel forces. These scrolls of our Holy Torah, which we presented to the Jewish communities of France, are the living symbol of our Faith, which we know will thrive again on the soil of liberated France as it thrived in the ages past. The land which produced a Rashi and the Tosafists, will, we are confident, produce again a spiritual life which will be a blessing not only to France but to Israel throughout the world."

In accepting the Sifre Torah, Rabbi Langer stated that the Brooklyn Jewish Center is the first institution in this country to make such contribution to the destroyed Jewry of France. He described the destruction of the cultural treasures of French Jewry by the Nazis. Sifre Torah were shot through, and everything holy was fouled. "You can hardly imagine," he said, "how this gift of the Brooklyn Jewish Center will be appreciated. French Jewry will rebuild the synagogues that were destroyed and replace the holy objects that were so barbarously desecrated." He expressed thanks on behalf of Baron Rothschild, Chief Rabbi Jacob Kaplan of France, and the committee for the restoration of French Jewry.

The musical program at the conclusion of the meeting was furnished by Miss Selma Kaye.

### Rabbi Levinthal to Pay Tribute to Henrietta Szold This Friday Night

BECAUSE of the sad news which came to us a few days ago of the death of Henrietta Szold in Jerusalem, Rabbi

Levinthal is making a change in his scheduled subject for his sermon this Friday night, February 23rd in our Synagogue. He will preach on the subject, "Henrietta Szold—Her Greatness and Her Uniqueness." Miss Szold has won the affection of all Jews throughout the world. She is recognized as the greatest Jewish woman not only of our day but for many generations past. It is fitting that we pay her this tribute with this special service. The subject which Rabbi Levinthal originally announced for this Friday will be discussed by him at a future service, the date of which will be announced in one of the issues of our *Bulletin*.

You and your family and friends are cordially invited.

### Advance Notice

NEXT Friday evening, March 2nd at our late services, the sermon will be preached by Rabbi Mordecai H. Lewittes.

### Late Friday Night Services to Close This Season March 16th

OUR late Friday night lecture services will close a very successful season on Friday evening, March 16th, about ten days preceding the festival of Passover.

The speakers for the concluding services will be as follows:

March 2nd—Rabbi Mordecai H. Lewittes will preach.

March 9th—We shall have the pleasure of hearing a message from a member of this year's graduating class at the Jewish Theological Seminary of America, Mr. Abraham Karp. Mr. Karp is the recipient of the special Cyrus Adler scholarship award which is given to the outstanding student in recognition of character and learning.

March 16th—At the concluding service, Rabbi Levinthal will preach the sermon.

### Purim Entertainment

THE Sunday and Hebrew Schools of the Center will have its Purim celebration at an assembly on Sunday morning,



February 25th. Classes will be held, as usual, until 11 o'clock, then all classes will proceed to the assembly, where Mr. Samuel Edelman will show his Palestinian movies.

#### Children Invited to Megillah Services

THE children of all our schools are asked to attend the Purim Eve services on Monday, February 26th. They will assemble in the Auditorium at 6:45 P.M. and then proceed in a body to the Synagogue for the reading of the Megillah.

#### Purim Services

PURIM services will be held in the Center Synagogue on Monday evening, February 26th at 7 o'clock and on Tuesday morning, February 27th at 7 and 8 o'clock. Rev. Meyer Rogoff will read the "megillah" at both of these services.

#### Club Activities

##### *Vivalets*

THE Vivalets are planning for a party which will be held on February 27th. They will be the hosts to the Shomrim Club.

##### *Maccabees*

The Maccabees are making plans for the forthcoming Purim Carnival which will be held on March 4th.

Among the club's past activities were discussion on "Jewish Arbor Day," games and talks by members on current topics.

##### *Tzofim*

The Tzofim completed their handball and ping-pong tournaments. The winner of the handball tournament was Joseph Buchman and the winner of the ping-pong tournament was William Kotkes.

##### *Inta-League*

The basketball team beat the Valcorts of Community Center 217 by a score of 30-25 on January 27th. On Chamisha O'ser B'shvat, Mr. K. Karl Klein addressed the club. A group discussion on anti-Semitism was held on February 3rd.

##### *Rachel Judeans*

A new club has been formed for girls from 9 to 11. The club meets on Sunday afternoon 2:30 to 4:30 in Room 6, on the third floor. The girls have picked as their name "The Rachel Judeans." The program includes games, arts and crafts and stories. New members are invited to join. Miss Muriel Goldberg is the leader.

#### *Purim Carnival*

A Purim Carnival will be held on Saturday night, March 4th. Each club is preparing booths and games for the occasion. A large attendance is anticipated.

#### *Chamisha O'ser B'shvat Celebration*

A joint Chamisha O'ser B'shvat celebration was held on Saturday, January 27th. The program consisted of songs and recitations. Refreshments were served. The following took part in the program: Florence Bromberg, Elsa Bessman, Julia Heimowitz, Bertram Rudofsky, Bernard Bendelson, Jonathan Klein, Michael Aronchik and Morton Silver. The Candle-Lite girls presented a short skit written by the members of the club.

#### Acknowledgment of Gifts

WE acknowledge, with thanks, receipt of gifts from the following:

##### *Prayer Books and Talcisim*

Mr. and Mrs. Michael Meltzer, in honor of their son's Bar Mitzvah, which was celebrated on March 10th.

Mr. and Mrs. Louis Kotimsky, in honor of the Bar Mitzvah of their son, Gerald Alexander, on December 30, 1944.

#### *Library*

Mrs. Fannie Buchman  
Henry A. Kahan  
Joan Leonard

Mr. and Mrs. Samuel Hertzfeld, in honor of the marriage of their son, Sgt. Arthur Hertzfeld

#### Additions to Library

THE following books have been purchased and added to our library for circulation:

"Earth and High Heaven"—Gwethalyn Graham

"Great Son"—Edna Ferber

"David Wolfsohn"—E. B. Cohen

"Judea Lives Again"—Norman Bentwich

"The Philosophy of American History"—Morris Zucker

#### Calendar of Coming Holidays

THE following is a list of coming Jewish holidays for this season:

Purim.....Feb. 27th  
Passover—March 29th to April 5th  
Lag B'Omer.....May 1st  
Shevuoth.....May 18th and 19th

## CENTER SISTERHOOD NEWS

THE Sisterhood of the Center held its annual meeting on Wednesday evening, January 10th. The meeting was opened with a prayer by Mrs. Hannah Jaffe, who also delivered a report of the Service Committee of which she is chairman. The following chairmen of committees presented reports of their activities:

Mrs. Ruth Bernhardt, Red Cross Civilian Defense; Mrs. Bess Barnett, Cheer Fund; Mrs. Amelia Rachmil, Finance, and Mrs. Sarah Klinghoffer, Cultural Program.

Mrs. Lilian M. Lowenfeld, President of the organization, delivered her annual message, which was printed in the last issue of the *Review*.

The report of the Nominating Committee was read by Mrs. Rose Wiener, Secretary of the Sisterhood. The following officers were elected for the coming year and were installed by Rabbi Israel H. Levinthal:

Mrs. Rose Horowitz, Hon. President; Mrs. Anna Witty, Hon. President; Mrs. Lilian M. Lowenfeld, President; Mrs. Ruth Bernhardt, 1st Vice President;

Mrs. Sarah Klinghoffer, 2nd Vice President; Mrs. Mildred Levine, 3rd Vice President; Mrs. Amelia Rachmil, Treasurer; Mrs. Rose Wiener, Recording Secretary; Mrs. Dorothy Wissner, Corresponding Secretary, and Mrs. Bess Barnett, Social Secretary.

The meeting was concluded with an address by Judge Emanuel Greenberg, President of the Center. Miss Gloria Perkins, concert violinist, entertained.

#### Meetings

THE next meeting of the Executive Board of the Sisterhood will be held on Monday afternoon, February 26th at 1:30 P.M. All members of the Board are urged to attend.

The next regular monthly meeting of the Sisterhood of the Center will be held on Monday afternoon, March 10th at 1:30 o'clock. There will be something new in entertainment at this meeting. A dramatization of several original scripts by Florence Schall, well known entertainer, will be presented.

## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BERGER, MORRIS D.

Res. 546 Montgomery St.  
Bus. Luncheonette, 159 William St.  
Married  
*Proposed by Mac Landau*

BLOOM, MURRAY

Res. 261 E. 57th St.  
Bus. Laundry, 427 Ralph Ave.  
Married  
*Proposed by Dr. Harry Fried*

CANTOR, HAROLD

Res. 226 New York Ave.  
Bus. Lawyer, 50 Court St.  
Married  
*Proposed by A. E. Ratner, Chas. Fine*

CHASIN, SAMUEL

Res. 155 E. 52nd St.  
Bus. Novelty Mfg., 224 W. 28th St.  
Married  
*Proposed by David Lack*

COHEN, MISS MARTHA

Res. 581 Midwood St.

FABRICANT, PHILIP

Res. 901 Washington Ave.  
Bus. Mdse. Broker, 225 W. 34th St.  
Married  
*Proposed by Joseph Goldberg*

FAUST, LOUIS

Res. 618 Elton St.  
Bus. Infants' Wear  
Married  
*Proposed by Harry and Herman Blickstein*

GARBER, DR. LOUIS N.

Res. 897 Empire Blvd.  
Bus. Dentist, 82 Rockaway Pkwy.  
Married  
*Proposed by Ira Kraner, Sidney Leonard*

GINSBURG, DR. MEYER

Res. 789 St. Marks Ave.  
Bus. Physician  
Married  
*Proposed by Abraham Ginsburg, Louis Halperin*

GLUCKMAN, SEYMOUR

Res. 802 Montgomery St.  
Bus. Candy, 545 Gates Ave.  
Single

HEYMAN, ALVIN

Res. 467 Linden Blvd.  
Bus. Gift Boxes, 655 Broadway  
Married

KAPLAN, MISS MARCIA

Res. 516 Crown St.  
*Proposed by Louis Kaplan*

KESSLER, GEORGE

Res. 1478 Walton Ave.  
Bus. Auctioneer, 307 Canal St.  
Married  
*Proposed by Dr. A. J. Geltzer*

KOSEROFSKY, MISS OLGA

Res. 1540 Union St.  
*Proposed by Jennie Tucker*

MALZ, MANES

Res. 576 Eastern Pkwy.  
Bus. Clothing  
Married  
*Proposed by Louis Rivkin*

MOROSS, MAX

Res. 1746 E. 21st St.  
Bus. Pharmacist, 324 Brighton Beach Ave.  
Widower  
*Proposed by Dr. Arthur Raeder*

REIFF, MORRIS

Res. 440 Brooklyn Ave  
Bus. Dresses, 1400 Broadway  
Single

ROSEMAN, MISS MIRIAM

Res. 34 Legion St.  
Bus. Navy Dept.

SALZMAN, MISS ESTELLE

Res. 957 Eastern Pkwy.

SEIDEMAN, HOWARD L.

Res. 745 Lincoln Pl.  
Bus. Grocery, 99 Hudson St.  
Married  
*Proposed by Isidore Gottlieb, David S. Seideman*

SHOR, HARRY

Res. 760 Montgomery St.  
Bus. Grocery, 342 Utica Ave.  
Married  
*Proposed by Joseph Goldberg*

SHANKER, MAX

Res. 717 Empire Blvd.  
Married  
*Proposed by Benjamin Gabel*

SILVER, IRVING

Res. 436 Eastern Pkwy.  
Bus. Men's Wear, 166-15 Jamaica Ave.  
Married  
*Proposed by Daniel Diker*

[Continued on page 21]

## HONOR ROLL

The following is an additional list of members, children and grandchildren of Center members serving with the United States armed forces. The list includes names received up to the time of going to press:

Cohen, Roy G.

Blum, Seymour I., Lt.

Booth, Monroe A., Pvt.

Dannenberg, Stanley, A/S

Gabel, Arthur

Shanker, Norman



The following is a list of promotions in rank:

Alpert, Everett, Pfc.

Cohen, Aaron, I.A., Capt.

Rosenfeld, Gabriel, Pfc.

Rubenstein, Marc, Midshipman

Schwartz, Irving, Sgt.

Schwartz, Stanley, 1st Lt.

Levin, David, Pfc.



## ANNUAL REPORT OF THE BROOKLYN JEWISH CENTER FOR THE YEAR 1944

### REPORT BY THE PRESIDENT, EMANUEL GREENBERG

*Delivered at the Annual Meeting of the Center on January 25, 1944*

THE year 1944 marked the completion of a quarter of a century since the Center was founded. A year ago we all felt that an event of such importance to us should not be permitted to pass unnoticed. We wanted to pause, take stock of our accomplishments during those twenty-five years, and to gather new strength and courage for the years to come. Since this institution is the second oldest Synagogue Center, and one of the largest in the country, we planned to evaluate its contribution to Jewish religious, communal, cultural and educational life in America, and to make plans for the future. To this end a special committee was appointed to formulate the program of celebration that was to last for three days, beginning on a Friday evening, continuing through Saturday and concluding with a Mortgage-Burning Dinner on Sunday evening. When the plans were submitted to the Board of Trustees it was felt that because of the then imminent invasion of the coast of France, and the expected large number of American casualties, the time was not appropriate for such a celebration during the spring months. The matter was again discussed in the fall, and again the members of the Board decided to postpone the celebration until the end of hostilities. No one, I know, will disagree with the wisdom of this decision. At a time when the world is going through such indescribable misery, we have no right to indulge in festivities that could just as well be postponed to the more happy days following a declaration of peace.

You will no doubt be pleased to learn of the splendid improvement of our financial structure. Last year I was happy to report that the mortgage on our building has been completely liquidated, following a campaign to which our membership contributed generously. Immediately

after the clearing of the mortgage, we tackled the problem of our indebtedness to the bank. This obligation, which originally amounted to \$75,000.00, and which was gradually reduced through monthly payments over a period of years, was finally paid off in full. The improved financial condition was in a great measure due to the splendid progress made in our various departments and the generosity of our membership.

The Hebrew School, which in the past has called upon the Center to help meet its annual deficit has become almost self-sustaining. This improvement is due to the increased registration, the largest in our history. Last year the Hebrew School registered 211 children as compared with 181 in 1943. The registration of the Sunday School and Consecration classes was 294 boys and girls. The roll of the Center Academy was 159, as compared with 141 in 1943. There are now 664 children who receive their Hebrew education at the Center. All these schools, however, suffer from a very serious handicap: the lack of space to accommodate the present registration as well as that of many other children for whom admission was sought in our schools.

Splendid progress has been made in the field of enrolling new members in our Center. A year ago we reported a membership of 1146 (901 married persons and 245 single). The present membership, as of December 31, 1944, was 1398 (1105 married persons and 293 single), a net increase of 252 members. Included in these figures are members now serving with our armed forces.

The religious services on the Sabbath, Holidays, and the High Holy Days are attracting large congregations. The attendance at the Friday evening services is most gratifying. Last year we inaugu-

rated a Junior Congregation during the High Holy Days. It is as yet in its experimental stage, and I am confident that next year these services will be further improved.

The Social Committee can boast of very successful membership meetings. These gatherings have become so popular that we have often been confronted with the problem of accommodating all the members and their wives who wished to attend. It is of course most gratifying to note that the monthly meetings are eagerly looked forward to by our members.

Of the other activities note should be taken of the splendid contribution in the field of education by the weekly Forum, our monthly publication, the *Brooklyn Jewish Center Review*, and the Library of the Center. They are all serving well both the membership of the Center and the community. The Physical Training department has functioned most successfully.

Our building is in constant need of repairs and improvements. Some of these improvements have been taken care of despite the difficulties, despite war conditions. Others will have to await the end of hostilities. Mr. Hyman Aaron, Chairman of the House Committee, is doing a splendid job, for which we are ever grateful.

Our most acute problem is the lack of facilities to house all of our increased activities. I have already mentioned the crowded condition of our schools. We shall either have to curtail some of these activities—something that is unpleasant to anticipate—or find other solutions. This condition will not improve at the conclusion of the war but will undoubtedly become considerably worse. With

the return of our members, and sons and daughters of our members from military service, we shall find ourselves even more cramped for space. I alluded to this situation briefly in my last year's report. I am more convinced now of the urgent necessity to give serious and immediate consideration to plans for the construction of an annex to house our school and club activities, as well as other activities for which we will need additional space. During the coming year we hope to make all necessary plans to solve this problem at an early date.

\* \* \*

The Survey Committee has completed its report on the work of our institution. Some of its recommendations have already been implemented; others will doubtless be followed. As a result of its efforts, we have greatly improved our Catering Department, a Budget Committee is now functioning, and a number of needed amendments to our Constitution have been adopted.

\* \* \*

The Sisterhood has carried on its splendid service to the Center and to the community. In addition to its work among the women of our institution, and in the field of charitable endeavors, it has continued its war activities, such as the Red Cross, sale of War Bonds, and other patriotic causes. It has also, at various times during the year, furnished gift packages to our children in the armed forces.

\* \* \*

The Center has been most helpful in aiding various movements and causes which appealed to us for help during the year. Foremost among them were the campaigns in behalf of the United Jewish Appeal, and the Federation of Jewish Philanthropic Societies. Approximately \$335,000.00 was raised for these two major campaigns. This is in addition to efforts in behalf of many other worthy Jewish and non-Jewish projects.

\* \* \*

Last Summer we suffered a grievous loss in the death of our Honorary President, Joseph M. Schwartz. One of the founders of the Brooklyn Jewish Center, he gave of himself loyally and wholeheartedly to promote the interests of this institution, which was so dear to him. He served in many capacities. For ten successive years he occupied the position of President and helped to solve many of

the vexing problems that confronted us. It was during his administration that the fund-raising campaign that led to the redemption of our mortgage was begun. In just recognition of what he has meant to the Center, the Board of Trustees has appointed a special committee to suggest a suitable memorial and tribute to his memory.

\* \* \*

Throughout the year I have been fortunate in having the loyal cooperation of my fellow officers, Messrs. Max Herzfeld, Hyman Aaron, David Goodstein and Maurice Bernhardt. They were always ready and willing to assist me and to advise me in solving problems that affected the interest of our Center. I am grateful to them as well as to the members of the Board of Trustees and the Governing Board who have helped to guide the destinies of our institution. Equally I am thankful to the chairmen and members of our committees for keeping a watchful eye over the manifold activities under their supervision. The officers and members of the Sisterhood are equally deserving of our gratitude.

\* \* \*

To our beloved spiritual leader, Rabbi Levinthal, we are most grateful for inspiration, leadership and wise counsel. Last November he completed twenty-five years of splendid service to our institution. The reaching of this milestone was to be celebrated in a fitting manner, together with the celebration of the Center's twenty-fifth anniversary. Here, too, the tragedy of the war made it necessary to postpone the celebration for a more appropriate time, which we hope will not be long in coming.

\* \* \*

It is most fitting that we take cognizance of the unrelenting and tireless labors and the many sacrifices of our Administrative Director, Joseph Goldberg. He has during the past year, just as he has during the past twenty-five years, wholeheartedly devoted himself to the Brooklyn Jewish Center. Those of us who have been privileged to associate with him during this period have learned to respect and admire him, and I, as your President, want to convey to him our thanks and our deep appreciation for his contribution to our growth and his usefulness to our institution. For the same

reason that we have delayed the celebration of the twenty-fifth anniversary of our beloved Rabbi's affiliation with the Center, so have we postponed marking Mr. Goldberg's quarter of a century of service as Executive Director.

\* \* \*

Our thanks are due to Rabbi Mordecai Lewittes for the supervision he gives to the department in his charge, to Dr. Elias N. Rabinowitz, the Librarian of the Center, to our Cantor, Rev. Rubin Tucker, and to all the members of our staffs. Their fine cooperation has been a factor in the progress of the Center.

My grateful appreciation to you, the members of the Brooklyn Jewish Center, for your loyalty, support and encouragement. I deeply appreciate your continued trust in my leadership and your ever-ready willingness to respond to every call I have made during the year.

\* \* \*

We express the sincere hope that the end of the war will not be long in coming, so that mankind can return to its normal pursuits and to the creation of what we hope will be a better and more civilized world. We shall then dedicate ourselves to the task of hastening the day envisioned by our prophet Isaiah that "Nation shall not lift up sword against nation, Neither shall they learn war any more."

## PASSOVER SEDORIM

will be conducted at  
THE CENTER

WED. and THURS. EVENINGS  
MARCH 29th and 30th

•

The Sedorim will be conducted by  
**Rabbi Israel H. Levinthal**  
with the assistance of  
Cantor Rubin Tucker

•

Reservations may be made now at \$10.  
per person for each Seder.  
Children under 13 years of age, \$7.

Limited to Center members and their  
immediate families.



# Officers, Members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center, for 1945

## OFFICERS

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MAX HERZFELD.....	First Vice-President
HYMAN AARON.....	Second Vice-President
MAURICE BERNHARDT.....	Secretary
DAVID GOODSTEIN.....	Treasurer

SAMUEL ROTTENBERG.....Honorary President

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Perman, Charles  
Preston, Harry  
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Rosenson, Ira L.  
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Schwartz, Harry  
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Shapiro, Joseph  
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Siegel, William I.  
Siegmeister, Isaac  
Silberberg, Isidor  
Simon, Louis  
Spiegel, David  
Stark, Joseph  
Stark, Samuel  
Strausberg, Samuel  
Strongin, Harry  
Turner, Herbert  
Weinstein, Albert A.  
Weinstock, Louis  
Wender, Morris D.  
Wiener, Mrs. Isaac  
Witty, Albert  
Witty, Mrs. Albert  
Zeitzy, Harry  
Zirn, Abraham H.  
Zucker, Harry  
Zwerdling, Tobias

## SUSTAINING MEMBERSHIP FOR 1944

The following is a list of the 1944 sustaining members of the Brooklyn Jewish Center. We are thankful to them for their fine spirit of cooperation and loyalty in voluntarily paying the higher rate of membership.

Aaron, Hyman  
Bernard, Mrs. Louis W.  
Cohen, Julius  
Elowsky, Samuel M.

Goell, Mark J.  
Goodstein, William  
Jablow, George  
Katz, Samuel

Kline, Benjamin J.  
Koff, Mrs. Samuel  
Kronish, Fred  
Lurie, Leib

Rutstein, Jacob  
Salwen, Nathan  
Shapiro, Abraham  
Steingut, Hon. Irwin

# SUMMARY OF RELIGIOUS AND SOCIAL EVENTS FOR 1944

## FRIDAY NIGHT LECTURES AND SERVICES

"Anti-Semitic Vandalism — The Problem and How It Must Be Met"—Jan. 7th.

"The Jewish Minority and World Peace—Rights, Wrongs and Responsibilities"—Dr. Sidney E. Goldstein—Jan. 14th.

"The Present Outlook for Political Zionism"—Judge Morris Rothenberg—Jan. 21st.

"The Home Front—Also A War Front"—Dr. Levinthal—Jan. 28th.

"People of the Book—Fact or Fiction?"—Dr. Levinthal—Feb. 4th.

"The Menace of Fascism in America"—Rabbi Mordecai H. Lewittes—Feb. 11th.

"The Jewish Refugee—What Can Be Done To Save Him"—Louis H. Sobel—Feb. 18th.

"The Chaplaincy—Its Limitations and Its Opportunities"—Lt. Philip Lipis, U.S.N.—Feb. 25th.

"Tel Aviv—The Story of a Modern Miracle"—Dr. Levinthal—Mar. 3rd.

"What Message Does Purim Have for the Modern World"—Rabbi Mordecai H. Lewittes—Mar. 10th.

"Judaism—Challenge and Survival"—Rabbi Sidney Greenberg of Philadelphia—Mar. 17th.

"Guide for the Bedevilled—A New Approach to the Problem of Anti-Semitism"—Oct. 27th.

"What of Post-War Palestine? — A Message for Balfour Day"—Rabbi Mordecai H. Lewittes—Nov. 3rd.

"With Our Men in the South Pacific"—Chaplain Solomon E. Cherniak, Lt. U.S.N.—Nov. 10th.

"The 70th Birthday Anniversaries of Three Titans in Israel—Dr. Chaim Weizmann, Dr. Stephen S. Wise and Prof. Louis Ginzberg"—Dr. Levinthal—Nov. 17th.

"A Chaplain Returns Home"—Chaplain Edward T. Sondrow, U.S. Army—Nov. 24th.

Rabbi Dr. Abraham Cohen of Birmingham, England—Dec. 1st.

"Hellenists in Days of the Maccabees and Hellenists of Today"—Dr. Levinthal—Dec. 8th.

"Crises in Jewish History and How the Jew Faced Them"—Mrs. Helen Levinthal Lyons—Dec. 15th.

"The American Council for Judaism?"—Is It American? Is It for Judasim,"—Dr. Levinthal—Dec. 22nd.

"The Faith of the Fighting Men"—Chaplain Jacob Polish, Lt., (J.G.) U.S.N.R.—Dec. 29th.

## HOLIDAY SERVICES

Purim Services—Reading of the Megillah—March 7th.

Passover Sedorim—April 7th and 8th.

First Days of Passover—Dr. Levinthal, speaker—April 8th and 9th.

Concluding Days of Passover—Dr. Levinthal and Rabbi Mordecai H. Lewittes, speakers—April 14th and 15th.

Shevuoth Services followed by Consecration Services—May 28th.

Shevuoth Services—2nd Day—Dr. Levinthal, speaker. Cantor Tucker officiated on both days.

Special "D" Day Services held in Synagogue—June 6th. Rabbi Levinthal and Cantor Tucker officiated.

Tisha B'Ab Services—July 30th.

Slicoth Services—Cantor Rubin Tucker assisted by the Joel Feig Choir—Sept. 9th; also throughout the High Holy Days.

Rosh Hashonah Services—Dr. Levinthal, preacher, "The Message of the Shofar for the World of Today"—Sept. 18th.

Second Day of Rosh Hashonah—Dr. Levinthal on "The Basis of the World Conflict"—Sept. 19th.

Rosh Hashonah Services in the Auditorium—Rev. Max Seldin, officiating. Sermons by Dr. Levinthal amplified from Synagogue services.

Kol Nidre Services—Dr. Levinthal on "The Mirror of the Soul"—Sept. 26th.

Yom Kippur Services—Dr. Levinthal on "The Great Challenge to American Jewry"—Sept. 27th.

Yom Kippur Services in the Auditorium conducted by Rev. Max Seldin. Mr. Louis J. Gribetz, speaker.

Succoth Services—Dr. Levinthal, preacher—Oct. 2nd. Rabbi Mordecai H. Lewittes, speaker—Oct. 3rd.

Concluding Succoth Services—Oct. 9th and 10th.

## MONDAY NIGHT FORUMS

Frank Kingdon—Jan. 3rd.

Symposium on "How Can Strikes Be Avoided?"—Dr. J. Raymond Walsh and George Peck—Jan. 10th.

"The Achievement of Happiness in These Times"—Louis K. Anspacher—Jan. 17th.

"The Riddle of Russia in this War"—Dr. John Haynes Holmes—Jan. 24th.

"What Kind of a World Are We Fighting For?"—Dr. Frank Kingdon—Jan. 31st.

"Under Cover"—John Roy Carlson—Feb. 7th.

"World Events"—Boake Carter—Feb. 14th.

"New Forces That Challenge Our Times"—Abram L. Sachar—Feb. 21st.

"The Best Kept Secret of the War"—Pierre Van Paassen—Feb. 28th.

"Planning for Jobs Security and Freedom in the Post War World"—Dr. J. Raymond Walsh—Nov. 13th.

"Post War Jewish Reconstruction"—Marvin Lowenthal—Nov. 20th.

"The Youth of America Faces the World of Tomorrow"—Phillip Cummings—Nov. 27th.

Symposium on "What To Do With Germany"—Louis Nizer and Dr. John Haynes Holmes—Dec. 4th.

"Education and Democracy"—Dr. Ludwig Lewisohn—Dec. 11th.

"The Secret Nazi Weapon"—Henry Hoke—Dec. 18th.

## LECTURE COURSES

"Marriage and the Family in the Post-war World"

"War and Marriage"—Chaplain J. Carlson; "War and the Family"—Dr. Sidney E. Goldstein—Mar. 6th.

"Preparation for Marriage and Family Life"—Rabbi Nathan D. Perilman; "Sex Education and Marriage"—Prof. Beatrice Konheim—Mar. 13th.

"The War and Delinquency—The Boys"—Dr. Jacob A. Goldberg, Ph.D.; "The War and Delinquency—The Girls"—Dr. Rosalind J. Webster—Mar. 20th.

"The Problems of Youth in Wartime"—Rabbi Sidney S. Tedeschi; "Social Hygiene and Marriage"—Dr. Sophie J. Kleegman—Mar. 27th.



## SISTERHOOD ACTIVITIES

Jan. 10th—Installation of Officers—Social and Musical Program.

Feb. 14th—Monthly Meeting—Reading on "Life of Bialik" by Mrs. Anne Levenson; Reading on Moses Maimonides by Mrs. Bess Barnett; Program of Songs by Mrs. Mabel Berman accompanied at the piano by Mrs. Marion Fink.

Mar. 7th—Sisterhood participation in "Home Day" at the Hotel St. George.

Mar. 14th—Monthly Meeting—2nd Lt. Women's Army Corps representative, Janice F. Tyroler, Speaker; Demonstration and Lecture on "Victory Meals and Nutrition in Cookery and Rationing" by Mrs. Ruth Andron Spielman, Nutritionist.

Apr. 10th—Monthly Meeting—Miss Ethel Elfenbein, Concert Pianist.

May 8th—Monthly Meeting—Book Review "Breathe Upon These" by Rabbi Mordecai H. Lewittes. Vocal Selections by Mrs. Mabel Berman accompanied at the piano by Mrs. Marion Fink.

May 22nd—Theatre Party—"Jacobowsky and the Colonel" at the Martin Beck Theatre.

Oct. 11th—Monthly Meeting—Matteo Raimondi, Violinist accompanied by Mrs. Etta Nachman Vogel at the piano.

Oct. 25th—Annual Mother-Daughter Luncheon and Fashion Show.

Nov. 13th—Monthly Meeting—Book Review "The Ten Commandments" by Mrs. Maurice Shapiro.

Dec. 11th—Monthly Meeting—Card Party and Social afternoon.

## YOUNG FOLKS LEAGUE

Reorganization of Young Folks League—First Meeting—Mar. 7th.

Meeting—April 4th—Speaker from B'nai Brith Anti-Defamation League.

Meeting—May 2nd—Social Hour and Entertainment.

War Bond Rally—Bond auction for the boosting of sales on the 5th War Loan Drive—May 16th.

Auction for Bonds Drive—June 13th. Roof Dance—Sept. 5th.

Opening Meeting of Fall season—Oct. 17th.

Meeting—Nov. 28th—Social Hour and Entertainment.

Chanukah Party—Dec. 12th.

## CIVILIAN WAR ACTIVITIES

Red Cross Production Department—Surgical Dressings and sewing held every

Tuesday throughout the year from 10 A.M. to 4 P.M. and from 8 to 10 P.M.

War Bond and Stamp Department—Sold throughout the year—Campaigns conducted during all War Loan Drives.

Feb. 14th—Prize awarded at the Academy of Music for War Bond sales at the Brooklyn Jewish Center in organization contest sponsored by A. & S.

## PHYSICAL TRAINING COMMITTEE

*Basketball Games at Center Court*

B.J.C. vs. Washington Heights Y.M.H.A.—Jan. 2nd.

B.J.C. vs. Prospect Y.M.C.A.—Jan. 9th.

B.J.C. vs. Jersey City Team—Jan. 23rd.

B.J.C. vs. Army Base Staten Island—Jan. 30th.

B.J.C. vs. Army Service Team—Feb. 6th.

B.J.C. vs. U.S. Naval Armed Guard Center—Feb. 13th.

B.J.C. vs. Jewish Community House of Bensonhurst—Feb. 20th.

## JUNIOR ACTIVITIES

Gala Carnival and Dance—Inta League Boys—Jan. 15th

Basketball Game—Inta League Boys—Jan. 22nd.

Basketball Game, Handball and Swimming Games—Inta League Girls—Jan. 22nd.

Basketball Game—Shomrim Boys vs. St. Marks Athletic Club—Jan. 22nd.

Young People's Concert—Apr. 11th. Movies—Maccabees—Apr. 15th.

Gymnasium Activities—Vivalets and Candle Lite Girls—Apr. 22nd.

Special Discussion on "White Paper"—Inta League Boys and Girls—Apr. 22nd.

Opening Meeting of Junior Clubs for Fall season—Oct. 14th.

Thanksgiving Dance—Youth Council in conjunction with Inta League Boys and Girls—Nov. 23rd.

Chanukah Party—Inta League Boys and Girls, also Junior clubs—Dec. 16th.

## CENTER CLUBS

YOUNG FOLKS' LEAGUE—Unmarried Center members as well as children of members, males over 21 years and females over 18 years.

MASADA CHAPTER—Young men and women of college age. Zionist and social program. Meets weekly.

INTA-LEAGUE BOYS—Boys in junior and senior years of high school. Cultural athletic and social program. Meets every Saturday night. Arthur Safier, Leader.

INTA-LEAGUE GIRLS—Girls in high school. Red Cross, cultural and social program. Meets every Saturday night. Phoebe Honig, Leader.

A.Z.A.—Boys 14 to 21. Social and Jewish program. Meets Sunday evenings.

SHOMRIM—Boys in the first two years of high school. Young Judean and athletic activities. Meets every Saturday night. Burton Mehler, Leader.

VIVALETs—Girls in the upper grades. Young Judean and social program. Meets every Saturday night. Berenica Grayzel, Leader.

MACCABEES—Boys in elementary school. Young Judean and athletic program. Meets every Saturday night. Murray Wiener, Leader.

CANDLE-LITES—Girls up to 11. Games, Arts and Crafts. Meets every Saturday night. Miriam Zahl, Leader.

Center Clubs are open to the children of Center members and to the students of Center schools. The clubs are guided by expert leaders under the supervision of Rabbi Mordecai H. Lewittes.

## MEMBERSHIP SOCIAL ACTIVITIES

Annual Meeting—Election and Installation—Jan. 27th. Entertainment by Regina Resnik.

Membership Social—Molly Picon and Rev. Rubin Tucker—Mar. 8th.

Concert of Jewish Music—Cantor Rubin Tucker, Zavel Zilberts Choral Society, Miss Gloria Perkins, Violinist—Mar. 29th.

Membership Social—Zvee Scooler and Al Flosso—Apr. 12th.

Membership Social—Home Talent Night, Center members participating—June 1st.

Membership Social—Mascha Benya, Samuel Levenson, Ethel Elfenbein and Cantor Rubin Tucker—Oct. 5th.

Election Night Membership Social—Konradi Leitner, Paul Barry—Nov. 7th.

Chanukah Membership Social—Cantor Rubin Tucker, Isobel Walters, Benjamin Fishbein—Dec. 14th.

## HEBREW AND SUNDAY SCHOOL ACTIVITIES

Feb. 6th—Chamisha O'ser B'shvat entertainment.

Mar. 7th—Participation in the Megillah Services.

Mar. 12th—Purim Masquerade and entertainment.

April 4th—Model Seder—Dr. Levinthal and Mrs. J. S. Beder, Speakers. Singing led by Cantor Tucker and Mr. Julius Grossman—Rabbi Lewittes, presided.

May 14th—Lag B'Omer Outing at Prospect Park.

June 11th—Sunday School Graduation exercises.

June 18th—Hebrew School Graduation exercises.

Sept. 10th—Opening Session of Hebrew School.

Sept. 24th—Opening Session of Sunday School.

Dec. 17th—Chanukah entertainment.

### CENTER ACADEMY EVENTS FOR 1944

Jan.—Bond Drive for a fully equipped ambulance and a plane.

Jan. 19th—P.T.A. Meeting—Speaker, Mrs. Soskin—Subject, "What Are The Objectives in a School Like Ours."

Jan. 26th—Gala Carnival and Square Dance—proceeds to Jewish National Fund and National War Fund.

Feb. 16th—P.T.A. Meeting—Speaker, Prof. James H. Sheldon—Subject, "Your Child in the Post War World."

Mar. 15th—P.T.A. Meeting—Speaker, Dr. Isaac Rabinowitz—Subject, "The Meaning of Jewish Education for Our Children."

Apr. 2nd—16th—Exhibition of the Art Work in Jewish Schools and Jewish Centers at the American Museum of Natural History—Center Academy one of the contributors.

Apr. 4th—Children conduct Passover Seder.

Apr. 19th—P.T.A. Meeting—classroom discussions.

Apr. 19th—Opening of campaign for articles for child use in Bombed Britain.

Apr. 28th—Course in Child Guidance starts, lead by Mrs. Sophia Soskin.

June 14th—Graduation.

Sept. 25th—Opening Day of School.

Dec. 4th—Opening of Child Guidance Discussion Group, lead by Mrs. Sophia Soskin.

Dec. 6th—Opening of Campaign for Warm Clothing for the Children of Russia.

Dec. 20th—P.T.A. Meeting—Speaker, Mrs. Sophia Soskin—Topic, "Discipline."

### RECORD OF BAR MITZVAHS

David Schaeffer—son of Mr. and Mrs. Frank Schaeffer—Jan. 15th.

Irwin Dubrow—son of Mr. and Mrs. George F. Dubrow—Jan. 22nd.

David S. Saltzman—son of Dr. and Mrs. Edward A. Saltzman—Feb. 5th.

Allen Ballas—son of Mr. and Mrs. Max Ballas—Feb. 12th.

Marvin Cohen—son of Mr. and Mrs. Jack M. Cohen—Feb. 12th.

Abner S. Katlowitz—son of Mr. and Mrs. Harry S. Katlowitz—Mar. 4th.

Alfred Samberg—son of Mr. and Mrs. Harry Samberg—Mar. 11th.

Lloyd Altman—son of Mr. and Mrs. George Altman—Mar. 25th.

Bertram J. Diker—son of Mr. and Mrs. Daniel Diker—Apr. 22nd.

Richard Joseph Rottenberg—son of Mr. and Mrs. Leon Rottenberg, Apr. 29th.

Richard Simon—son of Mr. and Mrs. Victor W. Simon—May 6th.

Alan Forman—son of Mr. and Mrs. Irving G. Forman—May 13th.

Daniel Klinghoffer—son of Mr. and Mrs. Morton Klinghoffer—May 20th.

Arthur and Stephen Nicoll—twin sons of Mr. and Mrs. Samuel Nicoll—May 27th.

Gerald Cohen—son of Mr. and Mrs. Jacob Cohen—June 3rd.

Paul Kozinn—son of Mr. and Mrs. Maurice Kozinn—June 17th.

Morton Freilicher—son of Mr. and Mrs. Morris Freilicher—June 24th.

Malcolm Druskin—son of Dr. and Mrs. Sidney S. Druskin—Aug. 12th.

Lawrence Heimowitz—son of Mr. and Mrs. Joseph Heimowitz, Sept. 9th.

Leonard Morris—son of Mr. and Mrs. Joseph Morris—Sept. 23rd.

Malcolm Silverstein—son of Mr. and Mrs. Irving Silverstein—Oct. 21st.

Bernard Rosten—son of Mr. and Mrs. Herman Rosten—Oct. 28th.

Leonard Sackadorf—son of Dr. and Mrs. Isadore H. Sackadorf—Nov. 4th.

Alfred Rubin—son of Mr. and Mrs. Saul Rubin—Nov. 4th.

Melvin Kamen—son of Mr. and Mrs. Abraham L. Kamen—Nov. 11th.

David Lack—son of Dr. and Mrs. Cyrus Lack—Nov. 25th.

Gerald David Rabinowitz—son of Dr. and Mrs. Jay R. Rabinowitz—Dec. 9th.

Arthur Sulzer—son of Mr. and Mrs.

Fred Sulzer—Dec. 16th.

Arnold S. Warwick—son of Dr. and Mrs. Harry Warwick—Dec. 23rd.

Gerald A. Kotimsky—son of Mrs. and Mrs. Louis Kotimsky—Dec. 30th.

### INSTITUTE OF JEWISH STUDIES FOR ADULTS

Hebrew A—Every Thursday at 8 P.M., Miss Betty Ungar, Instructor.

Hebrew B—Every Thursday at 8 P.M., Mrs. Serbin-Beder, Instructor.

Hebrew C—Every Thursday at 8 P.M., Miss Lillie Rubee, Instructor.

Hebrew D—Every Thursday at 8 P.M., Mr. Samuel Edelman, Instructor.

Religion and Ceremonials—Every Thursday at 9 P.M., Mr. Leo Shpall, Instructor.

American Jewish History—Every Tuesday at 8 P.M., Mr. Leo Shpall, Instructor.

Special Day Classes in Jewish History and Religion—Every Wednesday at 10 and 11 A.M., Mrs. Helen Levinthal Lyons, Instructor.

Religion and Customs—Every Thursday at 9 P.M., Mr. Leo Shpall.

Talmud A—Every Tuesday at 9 P.M., Dr. Michael Higger, Instructor.

Talmud B—Every Tuesday at 8 P.M., Dr. Michael Higger, Instructor.

### HEBREW EDUCATION COMMITTEE

#### (a) JUNIOR CONGREGATION

The children of the Hebrew School meet every Saturday morning and during holidays in the Beth Hamedrash. Sermons are delivered by the members of the Hebrew School Faculty and guest speakers. High Holy Day services for the Junior Congregation inaugurated this year at the Rosh Hashonah and Yom Kippur services.

#### (b) THREE-DAY WEEK HEBREW SCHOOL

Meet week-days from 4 to 6 P.M. and legal holidays from 10 A.M. to 12:45 P.M.

#### (c) RELIGIOUS SCHOOL

Meets every Sunday morning throughout the season from 10 A.M. to 12 M. For students in the last two grades there is an additional session during the week for study of Hebrew.

#### (d) CONSECRATION GROUP OF GIRLS

Sunday morning, 10 A.M. to 12 M.

[Continued on next page]



## CENTER ACTIVITIES

[Continued from page 14]

### SMALLBERG, JOSEPH

Res. 253 E. 57th St.

Bus. Board of Education, Tilden

H. S.

Married

Proposed by Benjamin Smallberg

### SPIEGLER, HARRY

Res. 770 Empire Blvd.

Bus. Exterminating, 1776 Pitkin Ave.

Married

Proposed by Arnold Reisler, Louis Serlen

### WAX, BERTRAM

Res. 1536 St. Johns Pl.

Single

Proposed by Joseph Goldberg

### Movie and Lecture on Historic Palestine

At the next meeting of the Parent-Teachers Association of the Center Hebrew and Sunday Schools to be held Thursday evening, March 8th, motion pictures of old and new Palestine will be shown, accompanied by a commentary by Mr. Samuel Edelheit, of the Hebrew School faculty. The picture will take you through the old and new Jerusalem,

(e) POST-CONSECRATION GROUP OF GIRLS. Meets monthly.

### Faculty

Rabbi Israel H. Levinthal, Principal; Rabbi Mordecai H. Lewittes, Supervisor; Samuel Edelheit; Lillie Rubee; Betty Ungar; Mrs. J. S. Beder; Stanford Kling; Leo Shpall; Julius Grossman, Music Instructor; Mrs. E. Rabinowitz, Secretary; Rabbi Mordecai H. Lewittes, Principal of Sunday School.

### Saturday Afternoon Class

Meets every Saturday afternoon throughout the season. Mr. Samuel Edelheit, Speaker.

### Classes in Talmud and Mishnayith

Class in Talmud meets Saturday afternoon throughout the year.

Class in Mishnayith meets on Sunday mornings. Mr. Jacob S. Doner, Instructor.

Hebron, Bethlehem, a cruise of the Dead Sea into the mountains of Sodom. Some of the sequences will show how the Samaritans celebrated the Passover by sacrificing the Paschal lamb on Mt. Gerizim.

Center members as well as parents of pupils of our schools are cordially invited to attend.

### Forum on World Affairs

UNDER the auspices of the Brooklyn Section of the National Council of Jewish Women a Forum on "World Affairs" will be held on Thursday afternoon and evening, March 1st at the Brooklyn Academy of Music. The speakers will include Miss Freda Kirchwey, Dr. Alonzo F. Myers, Mr. Clark M. Eichelberger, Dr. J. Raymond Walsh and Lady Armstrong. There will be a registration fee of 25¢ for each session.

### Congratulations

OUR heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Philip F. Feinberg, of 1340 Carroll Street, on the marriage of their son, Howard, to Miss Helen Perlman, of New Haven, Conn., on February 18th.

Mr. and Mrs. Louis Jacobson, of 1315 Eastern Parkway, upon the Bar Mitzvah of their son, Miles Robert, on February 17th.

### Sabbath Services

KINDLING of candles at 6:31 P.M.

Friday evening services at 6:00.

Sabbath services, Parsha "Tezaveh" (Shabbat Zachor), will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Mr. Edelheit will continue his interesting lectures in Yiddish this Saturday at 5:00 P.M. sharp. All are welcome.

Mincha services at 6:00.

### Daily Services

MORNING services at 7:00 and 8:00 o'clock.

Mincha services at 6:30.

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## THE STORY OF THE TWELFTH MONTH

[Continued from page 6]

quirements for the Purim Rabbi was a glib tongue and a tart and active sense of humor. The Purim Rabbi was given full immunity to criticize and attack good-naturedly everyone and everything. Even the Rabbi of the town, the head of the Yeshivah, and the richest and most prominent citizens were not spared. Religious practices were good-naturedly satirized by the Purim Rabbi. The fun was conducted in the shape of a trial in the Court of Justice to give it an air of solemnity.

Parody was a strong point with the Jews of Provence and Italy. In the early fourteenth century, Kalonymos ben Kalonymos, the poet, philosopher and theologian, who lived in Italy, produced one of the finest of these parodies, the Mascheth Purim. In excellent imitation of the Talmud style, both Mishna and Gemara, this learned Rabbi gave us a good picture of the manner of Purim festivities in the Middle Ages. A contemporary of his in Provence, R. Levi ben Gershon, known as Ralbag, philosopher and exigete and a truly great scholar, wrote a parody under the name "Mascheth Setharina," in which Purim is again presented. Both these works were analyzed by the late Professor Israel Davidson in his book, "Parody in Jewish Literature."

The characteristic dishes for Purim among the Ashkenazic Jews are kreplach, boiled in soup. The word is of German origin. The "homan taschen," a corruption of mohn-taschen, from the German mohn, meaning poppy seeds. Taschen means pouches. In order to give this fasting a Purim connotation, it was changed to homan (haman) taschen.

According to Esther, 9, 22, the main features for the celebration of Purim are the feast and the sending of gifts to one another, and alms to the poor. "Mishoach Monoth," corrupted to "Shalach Monos," means the dispatching of gifts to friends, who reciprocate by sending gifts in return.

Among the Sephardic and Oriental Jews, Purim is observed with both merriment and seriousness. The Jews of Persia begin their celebration with Sabbath Zakor, the Sabbath before Purim. On that Sabbath, when the Reader intones the

solemn words of the Torah, "Thou shalt blot out the name of Amalek," there is a great noise and confusion. The Persian Jew takes the Fast of Esther as seriously as "Yom Kippur." Every adult fasts for twenty-four hours, and even the children must be forced to eat. The "Mahtsith Ha'shekel" is collected before the reading of the Megilla in the evening. Among the Ashkenazim, this is done in the morning. The proceeds of the collection are distributed among the poor. All follow the reading of the Megillah intently. As soon as the word haman is heard, bedlam is let loose. Shooting of fire-crackers and bombs, stamping of feet, drumming on wells and desks continue for long periods. The Persian Jews also indulge in merry-making on the day after Purim. Dainties of all sorts are prepared or bought in the market to be consumed during these two days.

A vast literature has grown up around Purim and the Book of Esther. Even the Septuagint has additions to its translation of Esther. Later came the carious Midrashim. Plays, special papers—learned and unlearned—have been produced. Of late, many special articles appeared in Hebrew. Outstanding among them is the late David Frischmann's humorous defense of Haman.

Purim is a symbol of Israel's moments of danger. There were many Purims in the long history of the Jews. There were many Hamans who threatened them with destruction. There were a number of Esthers who helped in the redemption of their people. With such an understanding, every intelligent Jew can celebrate Purim in his own way.

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## JUST BETWEEN OURSELVES

[Continued from page 4]

ularly now, when President Roosevelt is meeting with the leaders of our Allies. And the time is short. Let us not keep harping upon a matter which, for the present at least, is settled. Too much damage already has been suffered by our movement because of this unfortunate incident. Let us endeavor, by a double measure of service and activity, to prove our acceptance of the democratic procedure and our sense of loyalty to Zionist discipline.

We must have confidence in the men whom we ourselves have put in office to represent us. After all, even if any among us disagree with some of the views which these leaders uphold, let us not forget that they are no novices in the movement. They have risen to prominence because of decades of faithful, self-sacrificing service. We have applauded them when their views coincided with ours. Let us, sportsmanlike, accept their judgment when their views, though different from ours, represents the judgment of the majority. Let us, in a spirit of unity, join hands and work together for the cause so dear to all of us—the establishment of the Jewish Commonwealth in Palestine.

*Israel H. Perithal*

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## NEWS OF THE MONTH

[Continued from page 11]

280,000 Jews remain alive in Hungary, including the territory still held by the Germans.

☆

AN important change in the internal structure of the Histadruth, the Jewish Federation of Labor in Palestine, was decided upon at a conference of Histadruth leaders in Tel Aviv. National trade unions will be established to replace the present system, in which each individual worker is directly affiliated with the Histadruth.

☆

CHIEF RABBI Isaac Herzog and Chief Rabbi Ben-Zion Usiel were re-elected heads of the Palestine Rabbinate which is composed of eight rabbis. The other six elected were three Sephardic rabbis and three rabbis of the Ashkenazi community.

☆

DR. CHAIM WEIZMANN, president of the Jewish Agency for Palestine, announced that he intends to establish in

the United States a movement for sending young pioneers to Palestine.

☆

THE executive of the Jewish Agency for Palestine indicated that it disagrees with a proposal made by Bernard Joseph, legal adviser of the Agency, for settling the rift within the Zionist movement in the United States by inviting Rabbi Stephen S. Wise, Mrs. Rose Halprin and Rabbi Israel Goldstein to Palestine for conversations to determine a policy for the Zionist Organization of America.

The Agency executive feels that instead of inviting a Zionist delegation from the United States to come to Palestine, it is more desirable that Dr. Chaim Weizmann, David Ben-Gurion and the Mizrahi leader Jacob Fishman, proceed to New York to straighten out the Wise-Silver controversy and to bring about unity in the ranks of the Zionist Organization of America.

In New York, the administrative committee of the American Zionist Emergency Council issued this statement:

"In the course of the past two or three months," the statement reads, "the Jewish Agency executive has made several requests to the Emergency Council to send a delegation representative of all groups to Palestine for a conference, in order to consider matters of general Zionist importance. The Council is ready to accept this invitation if transportation will be available. The Council knows of no such proposal as mentioned in the report from Jerusalem. The invitation to send a representative delegation to Palestine is one altogether independent of any controversy which may have arisen in Zionist ranks in this country."

☆

DEVELOPMENT of Palestine along modern industrial and agricultural lines, "spurred and strengthened" by the war, has made that country a "going concern," ripe for investment capital, it is pointed out in the 18th annual report of the Palestine Economic Corporation.

☆

THREE more kidnappings took place in Palestine, bringing to about a dozen the number of persons abducted within recent weeks.

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